

A

Thanksgiving-Sermon

FOR THE

PEACE

PREACH'D

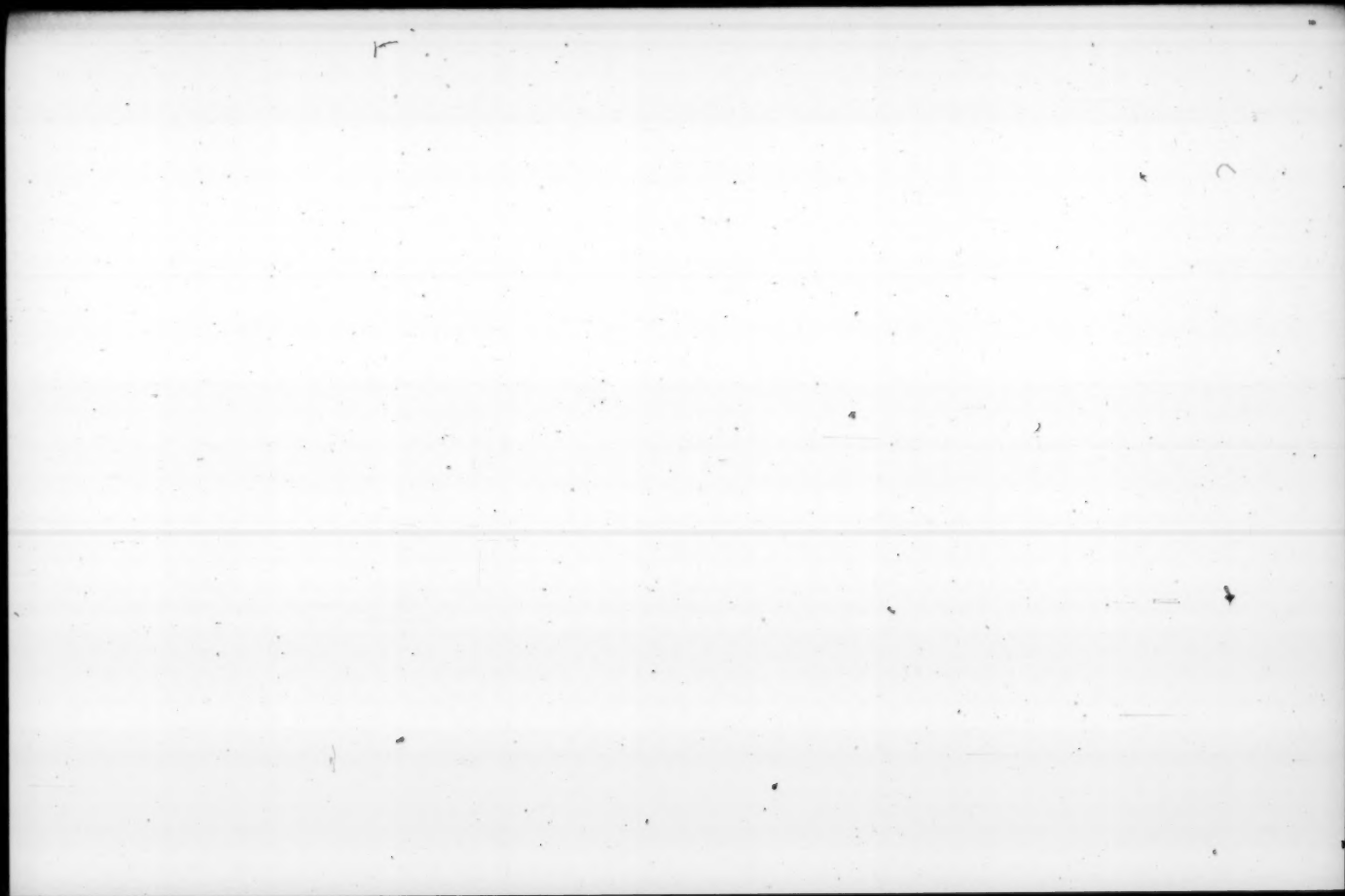
At the Parish-Church of St. Dunstan's
in the *West*, Dec. II^d. 1697.

By *William Gallaway*, A. M. Chaplain to
the Officers, and others, of His Majesty's
TRAIN of ARTILLERY.

Printed at the particular Request of some of the Hearers.

L O N D O N.

Printed for *Hugh Newman*, at the *Grashopper* in the
Poultry. 1697.



ALL DAY

~~CONFIDENTIAL~~

FOR THE

PEOPLE

Printed for J. W. ...

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THE ...
the Office is ...
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REACHED

DEAD

FOR THE

Continuation of ...

A

Thanks-Giving.

SERMON.

Isaiah XIVth. 16, 17, 18 Verses.

They that see thee, shall narrowly look upon thee, and consider thee, saying, Is this the Man that made the Earth to Tremble, that did shake Kingdoms, that made the World as a Wilderness, and destroyed the Cities thereof, that opened not the House of his Prisoners? All the Kings of the Nations, even all of them lie in Glory, every one in his own House.

IN the Beginning of this Chapter, *Isaiah*, by his Prophetic Spirit, foretells the Merciful Deliverance that God would bring to pass for the House of *Israel*; that the Time was near at hand, That the Ar-

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vacancy of the Proud was to cease, and that the Haughtiness of the Terrible was to be laid low, as it is in the 13th Chapter, 11th Verse, that there would be an Unexpected Change in the Face of Affairs, and that the Lord would not only give them Rest from their Sorrows, and from their Fears, and from their Hard Bondage, wherein they were made to serve, Verse the 34, but also, as a Visible Mark of his Great Favour, and more Abundant Kindness, He declares, *They shall rake them Captives, whose Captives they were, and they shall Rule over them Oppressors*: And as a full confirmation of this Joyful Tidings, the Prophet further assures them, in the 24, 25, 26, 27 Verses. *The Lord of Hosts shall Swear, saying, Surely as I have thought, so shall it come to pass; and, as I have purposed, so shall it stand. That I will break the Assyrian in my Land, and upon my Mountains tread him underfoot: then shall his Yoke depart from off them, and his Burden depart from off their Shoulders. This is the purpose that is purposed on the whole Earth: and this is the hand that is stretched out upon all the Nations. For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?*

On the Infallible Assurance of this Extraordinary Event it was, that the Prophet represents the Assyrians, with their Neighbouring Kings, who labour'd under the same Tyrannical Oppressions, thus Insulting over the King of Babylon; *How hath the Oppressor ceased? The Lord hath broken the Staff of the Wicked, and the Scepter of the Rulers. The whole Earth is at rest, and is quiet; they break forth into Singing. Call thy (the Kings of the Nations) shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us? Thy Pomp is brought down to the Grave. How art*

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art thou fallen from Heaven, O Lucifer, Son of the Morning? How art thou cut down to the ground, which dost make the Nations? For thou hast said in thine heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will stand above the heights of the Clouds, I will be like the Most High, yet thou shalt be brought down to Hell, to the sides of the Pit. Thus thou Colours, which leads me to the words of my Text. They that see thee shall narrowly look upon thee, and consider thee: They, who were formerly amazed with thy Glittering Outrage, with thy Vain and Ostentatious Boastings, shall View, and Reflect, with Surprise, on thy Unforeseen and Unexpected Change: They, shall be Curious, and Inquisitive, as if Amaz'd at the Unapprehended Causes of this thy Sudden Alteration; and the more especially at their Wiles and, considering their Ears were every day fill'd with the Blasphemous, but empty Noises of those who had only flatter'd Thee Invincible and Immortal. They shall consider, That the Lord of Hosts can, and will punish the Fruit of the stout Heart of the King of Assiria, and the Glory of his High Looks, (whom he before Rais'd up, as the Rod of his Anger, to scourge the Hypocritical and Idolatrous Israelites) notwithstanding he hath said, Chapter the 10th, 13th Verse, By the strength of my hand I have done it, and by my Wisdom, for I am Prudent: I have remov'd the Bounds of the People, and have robbed their Treasures. I have put down the Inhabitants like a Valiant Man. Tho' they didst foolishly ascribe all thy Success and Victories to the Strength of thine Own Arm and Martial Conduct, yet now the Deliver'd Infamously despise thee, and say, Is this the Man that made the Earth to Tremble, that did shake Kingdoms? That made the World as a Wilderness, and destroy'd

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ed the Cities thereof, that open'd not the House of his Prisoners? Is the Grand Monarch of Assyria Dwindled into this Contemptible State? Is the Scourge of Mankind grown Feeble and Weak, unable to carry on his Terrible Sieges, and All-destroying Devastations? Are all his Subtle and Powerful Efforts and Contrivances to Enslave the World at an end? And are thy Prisoners open to all but those who will not fall down and Worship the Images of (New) Babylon? And do all the Kings of the Nations, even all of them, lie in Glory, every one in his own House? Are thy Conquests ceased, and art thou now forc'd to Disbande, and Restore with Shame and Regret, the Dear, but Short-liv'd Possession of what was Purchast, with so much Labour, so much Treasure, and so much Blood? How art thou Mortify'd to behold thine Enemies, whom thou not long since didst trample on, and despise, Reinstated in their own Envy'd Cities and Territories? to be thus Gratingly Low'd from thy High Slippery Station, and to have thy Mistaken Greatness, and False Glory, go out like a Dazzling Meteor, or Blazing Comet; What Admiration! What Wonder! shall not these Reflections fill them with, who narrowly look on thee, and consider thee: Thus the Prophet Elegantly and Insultingly describes the Mean Appearance, and little Figure, of the not long before Mighty Monarch of Assyria; which indeed, if duly observ'd, is a proper Instance for Mankind in General, to shew the Instability of Humane Greatness; and to Princes more particularly Instructive, to lay aside their Ambitious Projects of Swelling their Power beyond its proper Limits, by Unjust and Unnatural Means, at the Ruine and Misery of their Fellow-Creatures; Considering withall, that the true end of all Power, is only to capacitate

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us to do the more Good in the World, to Relieve [and Support] the Oppress'd, and not to Crush and Oppress. Thus having taken a Transient View, as to the Occasion and Design of the Words of my Text, I proceed to Deduce, and clear this General Proposition or Observation from them.

First. The Visibilty of Providence in the Great and Unexpected Revolutions of Kingdoms and Empires.

Secondly. Reflect on, and Apply them, with Reference to the Solemnity of this Day.

That there is a Supream and Independent *Being* which Created and Governs all things in Heaven and Earth, is a Truth which hath been so Universally receiv'd, that I presume I need not be at much pains to convince and confirm it: The Light of Nature, and that of Reason, together with those visible Revelations that God hath made of himself to the Nation and People of the *Jews*, and as above all the clear and undeniable manifestation of himself in, and by the Gospel; are Evidences that carry so much conviction as hardly to be resisted, and that which gives it a double force, 'tis only deny'd by those whose dissolute Lives and disturb'd Consciences falsely, but fatally, force them to deny that provok'd Being, they fear and tremble at; and 'tis hardly possible, but that a Man must first be a Practical, before he can be so foolish as to own himself a Speculative Atheist. *Seneca the Roman Moralists* tells us, There is no Nation so Barbarous as not to believe some Gods; the most Savage own a Supream

Supreme Power and Being, tho' they mistake in the true object of their Service and Adoration. How can we account for the Original and continuance of this World, and all things in it, unless we come to the Acknowledgement of some Independent and Almighty Being, the first cause of it? For what is Created and finite must necessarily be produc'd and subsist by some uncreated and infinite power; and St. Paul tells the Romans, Chap. i. v. 20. *That the invisible things of him, from the Creation of the World are clearly seen being understood by the things that are made, even his Eternal Power and Godhead; so that they are without excuse.* 'Tis as unreasonable to believe that the most exact Order and Harmony of things should be the product and effect of Jumbld and Confus'd Atoms, as that the curious motions of a Clock should have its perfection from the bare Materials without the skilful hand and regular design of the Artist. God is the great Artificer (if I may so speak) of the World, and all its various Intricate and Admirable Motions are kept going true by his Irresistible Power and Wise Providence. He hath made the Sun to rule by day, and the Moon by night, the Elements observe their distinct Order, and all things Obey the Instant and Tendency of their Natures, unless otherwise commanded to demonstrate the Glory and Power of their Great Lord and Creator. I shall not enlarge my discourse on this point, only I thought it necessary to premise the acknowledgment of that Being, which must be admitted of in the prosecution of that Subject I am Engaged in.

The Three Chief Attributes of God, are His Goodness, Wisdom, and Power; by these He is Kind and Pro-

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Proportion, contriv'd and executes all those things which are Beneficial to Mankind; upon which account 'tis one of the chiefest Blessings we enjoy in this our Earthly Pilgrimage, that *an Immortal God* *of All Wits*, and *Almighty God* Governs the World; this is that peculiar Blessing which raises our dejected Hopes, banishes our disturbing Fears, and only affords us True and Solid comfort in our greatest Extremities and Distresses. In Him we Live, Move, and have our Being, and the influences of his Providences we enjoy without measure of intermission. Is there any Good hath happen'd to us of which he hath not been the sole Author? Hath there been any deliverance which he with his own Right Hand hath not wrought for us? And are we not at this time delivered from our Open, and Shelter'd under the shadow of his Wings from our conceal'd Enemies? Therefore we are more especially oblig'd to confess and own with thankfulness his Being and Care over us.

'Tis to heighten the circumstances of our present Joy, to reflect and review our not long since Melancholly prospect of Affairs before our happy Revolution; When the powers of darkness at home, with the united strength and Policy of our late Enemy had contriv'd and resolv'd either our Perversion or Destruction; then our Souls were overspread with Black and Dreadful Clouds of Horror and Darkness, Our Spirits grew low and fainting, our hearts dejected, our knees trembling and beating against each other; then all our promising Hopes vanish'd, and our dismal fears encreas'd, our Circumstances appear'd on all sides to degenerate that our Reason and Faith were stagger'd and confounded so propose or believe which way

way or by what means we were to be rescued from whole imminent dangers we were surrounded with; When behold, on a sudden, and in the midst of our Distresses, God commands a deliverer to come unto us to assert and maintain our Rights, to preserve that Church against whose Faith founded on a Rock (we have Christ's Promise) the gates of Hell shall not prevail. The time would fail me to enumerate the many signal and remarkable Providences which attended that surprizing Revolution, of which barely to relate the Story is to recount them; Providences as visible as the Sun at noon day, and like its rays darted round about us, only deny'd and slighted by some who were insatuated and blinded by their Interests, and others who were ignorant of our Constitution, and had deceiv'd themselves into an opinion that *Wolves* and *Foxes* had a right to Lord it over our *English* Pastures. Nor were these their devices only delectated at this critical time, but as our professed Enemies still pursu'd and carry'd on their Mischievous Purposes, so we have advantageously expiemented the continued effects of Guarding and Watchful Providence over the Person and Affairs of our Undaunted deliverer. What Hazards hath he not been expos'd to both abroad and at home? Yet God hath still preserv'd him to Triumph ovet his Ungrateful Enemies; and tho' his and our pretended Friends have been long labouring to destroy and betray us by the most refin'd artifices of Embarrassing and Entangling our Affairs, yet by his extraordinary Patience, and Sagacious conduct, together with that Over-ruling Power, that hath brought Good out of their intended Evil, and turn'd their design'd Mischiefs on their own Heads, we are hitherto Preserv'd and

and Enjoy this envied opportunity of Praising and Adoring the Great Governor of the Universe, and of paying our just Homage of Thanks and Allegiance to his Vicegerent here below.

Nothing is more evident to Observation, than that the thoughts of the generality of Mankind are taken up for the most part, with the outward appearance of things, frighted and amazed with Humane Probabilities, and what Humane Power is able to effect or bring to pass; the utmost efforts, and strengths of which are blown away like a bubble, with the least blasting breath of the Allmighy. He, who hath set bounds to the impetuous and Masterless Waves, with a commanding Nod, can stop the progress of the most swelling Tyrant. An Army of Frogs or Caterpillars can humble and destroy a proud Pharaoh, as well as a powerful Host of well-disciplin'd and Valiant Soldiers. The least insect in Nature can execute what his Infinite Wisdom designs, and his Immense Power commands; so that we must all confess and declare with the Prophet *David, Happy and Safe are the People* (and they only so) *who have the Lord for their God.*

The Works of Providence are fram'd in the depth of God's Wisdom, and like as the silent and unseen Waters, wandering in secret and distant Channells beneath the Surface of the Earth, at last meet together, and gush into a Fountain. So the diversity of Opinions, the Humours of Men, the Intrests of Princes, the Intereques of States, the Differences in Families, with a thousand little accidents, conspire together to perfect and bring to light the designed Work. What

What Alterations and Revolutions the Heathens of old, and our more Modern Politicians attribute to blind Fate, or incessant Fortune; by a more curious inspection and enquiry will appear design'd and wrought by an All-seeing Eye, and steady Hand. For the concurrence of unforeseen and unobserv'd causes perfected and manifested in their visible and wonderful Effects; strikes and affects the Senses and understandings of Men with Surprise and Amazement; but when they give themselves leave to reflect and deliberate on the whole Transaction, it forces them to admire, as well as own the Powerful Finger of God.

Babylon, the Praise of the whole Earth, confident in her formidable Army instead of a Garrison, her inexhaustible Stores as if provided for an Age, not a Siege; Her Walls like Pyramids and so numerous as if in one you had attack'd many Cities. How soon were her mighty Men slain and all her boasted strengths and Glories level'd and laid in the dust? God's special Providence foretold by the Prophet *Jeremiah* in the 50 Chap. and 45th. verse, *Therefore hear ye the Counsel of the Lord that he hath taken against Babylon, and his Purposes that he hath Purposed against the Land of the Chaldeans. In the 25th. verse he said, The Word of the Lord God of Hosts, and in the 27th. verse, We will send them for their day to come, the time of their Visitation, and in the 51st. Chap. 17th. verse The Lord hath raised up the Spirit of the Kings of the North for his Device is against Babylon to destroy it.*

From which Instance this observation occurs, That the greatest Warlike Preparations cannot secure an Empire, or

or City, from Ruine, when the Counsel, of the Lord hath other wise determin'd it.

From the Ashes of the *Babylonish* or *African* Empire, that of the *Medes* or *Persians* took its rise or birth, nor is the short time of its duration so be wonder'd at, if we consider 'twas wholly plung'd and immers'd in the abounding Delicacies and Luxuries of the East (a certain Symptom of a Short-liv'd Empire) nay her Men were arriv'd to that degree of Softness and Effeminacy that their very Natures seem'd to be chang'd, and as the Prophet *Jeremiah* expresses it of the *Babylonish* Men, they were become as Women. When Destruction was coming upon them like a Whirlwind then they seem'd most secure, and fancy'd themselves Victorious; and that Army, to quench whole Thirsts whole Rivers scarcely suffic'd, How soon was it defeated by a despis'd handful of *Rugged Grecians*, suppos'd only the forerunners or Forerun-Hope, but led on by a daring and Conquering *Alexander*, which plainly exemplifies, that the most unequal Numbers cannot command Victory, and that Conduct and Courage being put in the Balance with the few will make them Superiour. Nor was Providence altogether unconcern'd in this great and extraordinary Overthrow, for the Prophet *Daniel* was foretold the determin'd event in a Vision, as appears from the 10th. Chap. 20th. v. 26. Then said he, Knowest thou wherefore I am come unto thee? And now will I return to fight with the Prince of Persia, and when I am gone forth so, the Prince of Grecia shall come. God raised the Spirit of this great Prince, to attempt and execute what, in Humane Probability, seem'd unlikely, and little less then impossible to be effected, for who can imagine

that 30 or 40 able Men should be able to give a total defeat to a Million? the truth of which is confirm'd by all History, and this fatal blow put an end to the *Persian Empire*.

The *Griev* which succeeded expir'd in its Infancy, whose extensive Conquests were shar'd amongst the Favourites and Officers of their Generous Master confirming what we read in the 13th of *Daniel*, the 3d. and 4th verses, *And a mighty King shall stand up, that shall rule with great Dominion and do according to his Will, and when he shall stand up his Kingdom shall be broken, and shall be divided towards the four Winds of Heaven, and not go his Possessy nor according to his Dominion which he ruled; For his Kingdom shall be pluck'd up even for others besides those*.

The All-wise Providence of God pulls down one Empire and raises another, the Causes and Reasons only known to himself, and for what end and purposes, the Secretariat of our finite reason, and weak understandings is altogether incapable to reach and cannot fathom.

But, amongst all *History*, nothing seems more Incredible, then the Rise and Growth of the *Roman Empire*, which, from a little Root, spread its Flourishing Branches almost over every Quarter of the Earth. The Prophet *Daniel* speaks of it at Large in the Two last Chapters of his Book, in which he plainly Foretells the Dissolution of the *Jewish* Government, together with their Laws, Temple, and their Beloved City of *Jerusalem*: Nor is it unknown, from divers Proofs, that those things come to pass, and that the

the Prophecies relating to it, were Fulfilled even to a Letter. I was enabled to recount those many Providential Occurrences which Related to, and Attended our Blessed Saviour's Appearance, and which caused such Variety of Events in the World; and we may Observe amongst those many other Refin'd Doctrines in His First Sermon on the *Mount*, He Acquaints his Disciples with, and Asserts the Nature of Providence; and that tis concern'd in the most Mixture Things, How much more in Greater, in the more Important Affairs of Publick Communities and Kingdoms? Nay, our Blessed Saviour Reproves, and Corrects their Faithless and Misfruitful Thoughts relating to it. But to Return.

What Alterations was not the *Roman* Government subject to, before it arriv'd to its Fear'd and Admir'd Greatness? And what Convulsions did it not Labour under afterwards? But the Learned Dr. *Howell*, in the Second Part of his General History, judiciously Reflects on the Wisdom and Policy of their Laws, and observes them more especially tending to Secure the Rights and Liberties of the People. Yet notwithstanding the great Care, Conduct, Courage, and Experience in all those things that were Necessary for its Support, we find this Tottering Empire to have had the same Dissolution with those that went before, and which those shall have at their Appointed time which succeed it.

I cannot pass by in Silence an Important and Perminent Observation from Father *Paul's* History of the Council of *Trent*, That, notwithstanding the cunning Intrigues manag'd by that Pack'd Caball of Bishops,

shops, many of them Titular, and who were sent thither with Instructions, to Oppose and Hinder all Reformation of Religion, and to Promote the Interests of *Rome*; that they were so far from attaining their Intended Ends, that on the contrary the Reformation was very much Advanc'd by it. The Doctrines and Articles there Decreed, being directly Opposite and Contrary to those of Christ, and his Apostles; and notwithstanding 'twas design'd, and in the Resolutions of the Empire and the *French*, to Exterminate what they falsely call'd the Northern Heresie: Yet the Temporal Interests of the Empire so far prevail'd, as to oblige them to joyn with the Protestant Princes, and to protect and give Liberty to the Reformers; By which means the Reformation was Establish'd, and consequently Promoted and Propagated by its Profess'd Enemies.

To Remark this Providential Dispensation, directs me to that Exclamatory Admiration of *St. Paul*, in the 11th of the *Romans*, the 33d and 34th Verses. *O the depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his ways past finding out! For who hath known the Mind of the Lord, or who hath been his Counsellor?*

I have so large a Field of Matter before me, that my time obliges me to stop here, and pass to the Second Point Propos'd to be Insisted on.

To Reflect on, and Apply the Words of my Text, with Reference to the Solemnity of this Day: *They that see thee, shall narrowly look upon, &c.*

Tho' the Parallel between the great Monarch of *Assyria* and the present *French* King, will not hold good in every particular Circumstance, inasmuch as the former was hurr'd from a long enjoy'd *Assyrian* Monarchy; and the other remov'd from a part only of his Design'd Western Monarchy; yet this Reflection is more particularly Remarkable, That at the same time that his Armies were Victorious in the Field, he was Imploping a Peace at the Treaty, and could not Procure a Tolerable one, without Redelivering his Conquests.

An Instance which is not to be found in any History; and which, by the way, makes it Difficult to Reconcile the Arch-Bishop of *Paris's Te Deum's*; He Thanks God for his Masters Taking of Towns, at the Expence of almost Ten thousand Men; and, in some short time, was Thanking God for the Peace which forc'd him to Resire them for Nothing. But perhaps it was in his Intention to Thank God that put it into his Masters Heart to make so Absolutely necessary, though in all Ourward Appearance, so Disadvantageous a Peace, lest a Worse Thing had befallen him.

Which Reflection upon the Whole, makes those, who were Deceiv'd with Outward Appearances, in stead of Substance and Realities, look narrowly on these, and consider them; Nay, they are extremely surpris'd to see these Stripp'd, like the Bird in the Fable, who, before every one had pluck'd their borrow'd Feathers, appear'd Rich and Gay.

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'Twill puzzle the *French* Oratours and Panegyrist, to find, or contrive a Topick for their Flatteries; They may say indeed, Their Great Master bath Given Peace to Europe; tho, at the same time, we, and all Europe knows, He was Begging it at Our Own Doors; and, 'tis odds, but the Heretick Criticks will be apt to suspect some difference, between the words, Giving, and Begging.

They may, perhaps, Ascribe that to His Generosity, which his Impotent Ambition, and Exhausted Treasures (which Enervates all the Motion and Power of Armies) could no longer maintain and secure. If to his Justice, Why doth he not Restore the Remaining part of the Cities and Territories now in his Possession, to which he hath no better Title than to the other? and which, perhaps, one Day, may be the Occasion of a Greater Refunding.

If they Applaud his Good Nature, then their Flatteries will be Cruel indeed, when they cannot but behold him still Ungratefully Persisting to Persecute his own Protestant Subjects to Death, against Humane Nature, Oaths and Edicts, who formerly Freely Expos'd their Lives to set the Crown of *France* on his Head.

And here I cannot but enlarge this Reflection, that nothing hath contributed so much to the lowering of *France* as this Persecution. And 'twas the Opinion of a great General and States-man, the Father of this present Elector of *Brandenburgh*, who, in memory to his Honour be it spoken, gave the most kind and

Christian

Christian Reception to the poor miserable Protestant Refugees) I say 'twas his Opinion, That the French King would not have receiv'd so great a loss in one of his best Armies, as he did by that Unjust and Unchristian Persecution, which is fully confirm'd in the event and too late to be retriev'd: for his most Industrious Subjects being most impolitically forc'd away from their Native Soil, and Habitations, withdrew their Effects, carry'd away, and set up the French Manufactures wherever they settled, which supply'd those places and others, all which were formerly made and sent from France; by which means France is become at present both Impoverish'd and Uninhabited.

Which Reflection perhaps confirms the unobserv'd, but Just and Admirable Method of Providence, that the Pride and Power of France which could not be humbled and lessen'd by any Confederated foreign Force, should be laid low and given up, occasion'd by his own infatuated Counsels and Barbarously executed commands: He may palliate and conceal for some time his skin'd Wound, but in the Body Politick as well as the Natural, where the Disease is Hectical, as soon as it shews it self it becomes Mortal.

Thus they, who now see thee at Home in thy present State and Condition, shall for the future only esteem thee *Mortal*, a Match but for a few, subject to the Vicissitudes of Fortune, to Passions and Vices like other Men: and thy quondam Admirers and Adorers amongst us, shall narrowly look

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on thee and consider thee saying, Is this the Man in whom we put so much Confidence, whose Dragons we every day expected to restore our Rights, preserve our Laws, and to Establish the Church of *England* in the Purity of its Doctrines? Is the noise of his All-shaking Artillery Ceas'd, and the Neighing of his Horses prepar'd for Battle now heard no more? And are all the flattering Hopes, of the Honours and Estates; we promis'd our selves for Betraying our own Country, thus Defeated?

These considerations fill us with Indignation and Amazement, nor can it, like the Blessed Virgin in the Gospel, upon another miraculous occasion enter into our Hearts *How these things should be*, or come to pass.

But thus it is; and this is the Day, the Happy Day, set apart to offer up our humble and hearty thanks to God for it. A Day which we had little reason to expect, when by our Causeless, but wicked, Murmurs and Repinings, we had so soon ungratefully forgotten the train of past Providences which laid a foundation for it, and when our Provoking Sins had so loudly call'd for Destruction, instead of so great and undeserv'd a Blessing. A Day which surpriz'd our distant Expectations, nay which some amongst us thought Impossible, and indeed would have been so, if they had had but Power sufficient to have Enslav'd themselves and us. Men who were restless and uneasy in their Tempers, Men who were unreasonable, and would be satisfied with nothing but Contradictions, Arbitrary

bitrary Power, and Property. Father *Peters*, and no Popery. Nay they would have perfwaded us that *French* Shooes and Fetters would have worn and fet easy on us.

These Men, I think, have most reason to be highly Thankful, since by this Advantageous Peace, they are deliver'd from themselves, and made happy even against their own Wills.

Our Neighbouring Allies and Confederates, may now, rejoyce and sit in safety and unmolested in their own restor'd Cities and Territories; they may deservedly Triumph for this last Campaign, in that they have gain'd so much without loss or hazard: And as they have always admir'd, and applauded, the Courage and Conduct of their great General and Head in the Field, so they have good reason to own him no less powerful in his Sagacious Management of this Victorious Peace in his Closet.

It must be Divinely inspir'd Wisdom, that could Engage, Unite, and Cement, so many thwarting and divided Interests, which in the end hath procur'd this, 'tis to be hop'd for, lasting Peace; the chief Author of which deth this day ascribe and acknowledge the Glory of it to the Great God of Peace, and is well contented with the self-satisfaction of having, been the Instrument of so much good to Mankind, his chiefest joy is to see his Friends and Allies lie in Glory, every one in his own House, where they may securely gaze and reflect on their Reduc'd Enemy and say.

Is there a Stop put to thy Devastations, and can we now quietly Replant, Sow, and Rebuild our burnt Habitations, Ruin'd Fields, and destroyed Groves? And shall our Country, which is become as a Wilderness, once more Flourish and be Inhabited? Are thy Destructions at an end, and shall our Cities once again rise up more Glorious from their dreadful Flames? And shall our Subjects detain'd as Prisoners, return to their Native Countries, like the *Israelites* from their hard and *Babylonish* Bondage; these are Blessings which fill our Hearts with Gladness, and which Summon all our grateful Thanks and acknowledgement. Whilst thou, like the Eclips'd Sun, look'st Black, and Mourn, and hast now leisure to Murmur and Repine at thy unpity'd Fall.

As we have been all surrounded with Fears and Dangers, so now we are amidst the Joyful Acclamations of Peace; the Souldiers are glad, in that they have out-liv'd the pressing Miseries, and Dangers of Sieges and Camps; the Merchants rejoyce because they have no other Enemies to deal withall, but the Rowling Billows and inconstant Winds. Instead of the shrill and rugged noise of Drums and Trumplers, our Ears are now carrels'd and gratify'd with the more smooth and soft Instruments of Peace. There shall be no more Weeping Mothers, nor Distress'd Orphans, the Effects of Cruel and Deadly War. But Wine which make glad the Heart of Man, and will to make him a Cheerful Countenance, and all manner of Plenty shall now abound, the Effects of Peace.

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For these Mercies, we will all, with our United Voices, say, with the Prophet David, in the 103 Psalm, *Bless the Lord, O my Soul: and all that is within me bless his Holy Name. Bless the Lord, O my Soul, and forget not all his Benefits. Who redeemeth thy Life from destruction, who Crowneth thee with loving kindness and tender Mercies. The Lord executeth Righteousness and Judgment for all that are Oppressed*

'Tis an Unspeakable Happiness, that God hath so order'd our Religious Duties, as to be our True Interest; Our Prayers serve to procure us present Blessings, and our due Thanks and Praises for those Received, are as an Earnest for Future.

Yet there are some Unthankful Persons (which seems scarcely credible) whom neither the Favours of God or Man can Oblige: There is an Invererate Malignity in their Tempers, like those Unhappy Constitutions, which turn the Wholesomest Food into Crudities and Discares; they are a Plague indeed to themselves, which is their Punishment: their Malice preys on their Invenom'd Spirits; and, like the Angry Bee, as Naturalists tell us, the slight Wound they give another, proves fatal to themselves.

To Conclude the Whole. Let this, almost Universal, Peace, Perswade us to Reconcile and Unite our Love and Affections towards each other. We have but one Common Interest to Preserve, which com-

comprehends what is most dear to us, our Lives, Liberties, and Religion; which our Reconcil'd Enemy, in a late Article, Openly strikes at.

Let us not be Amus'd, and Prepossess'd with the Plausible Opinions of any Private Persons; but leave all Matters, relating to our Future Welfare, to the Wisdom of the Great Council of the Nation, now to be Assembled; whose Transactions, I Pray God Direct, for the Publick Good.

Let us be Cautious, and not flatter our selves too secure, when 'tis in our Power to make our selves safe, lest we become an easier Prey to those, who may prove such Treacherous *Friends*, as King *David* Experienc'd, who Speak Peace with their Mouths, whilst they have War in their Hearts, and make themselves Ready for Battel.

God hath given us a prince, who hath Courage to Speak the Truth from his Heart, and who makes our Interest his own; He hath Valour enough to Oppose all his Enemies, whether Foreign or Domestic; and whose Glorious Actions evidently demonstrate, 'tis not ours alone he pursues, but, like his Great Protector, the more extensive Happiness of Mankind.

Wherefore laying aside all Differences and Prejudices, private Piques and Animosities, let us Unanimously concur, with our Hearty Endeavours, to Establish His Throne in Peace and Security, that our

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our *Lawfull* and *Rightfull* KING, who hath Freely Exposed Himself to, and ~~Conquer'd~~ all Difficulties and Dangers, for the ~~Peace~~ and Safety of the Nation, may, for the Future, Enjoy the Dear-Bought pleasures, (if any there be) who hitherto hath onely had the Troubles and Fatigues, of a Crown.

F I N I S.

2

Citron

[illegible]

